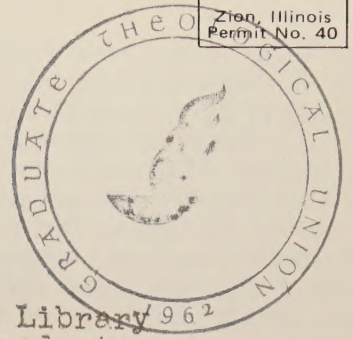


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Leaves of Healing

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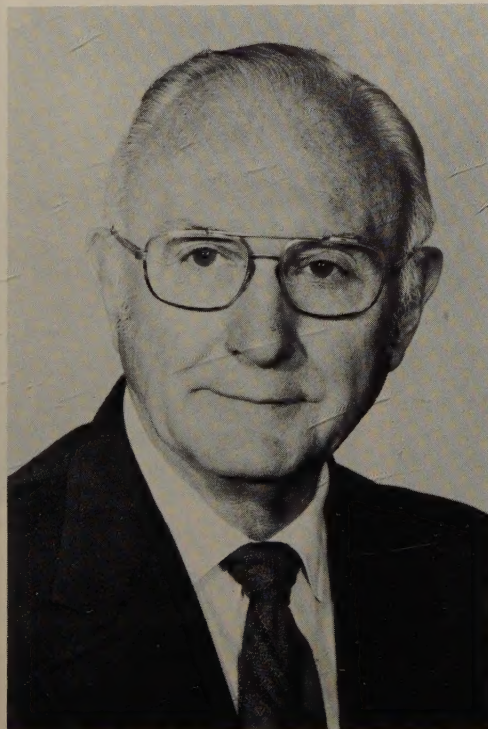
July-September 1976 A JOURNAL OF PROTESTANT FAITH AND LIFE VOL. CXII No. 3

A Life-Time of Service

General Overseer Elect Roger W. Ottersen

This year of 1976 is not only important as the bicentennial year of the United States but because it is also the year when a change of leadership will take place in the Christian Catholic Church.

Our present General Overseer Carl Q. Lee was first ordained into the ministry of the Christian Catholic Church in 1930. For these forty six years he has served faithfully as a shepherd within the fellowship of our church. While serving in various capacities within the church structure here at headquarters, he proved himself as a capable follower. He served as the Assistant General Overseer for many years under the ministry of Michael J. Mintern and was the "natural" selection to be his successor. Upon the retirement of Overseer Michael J. Mintern in 1959, he was ordained as General Overseer. He faced many difficulties and awesome responsibilities. The



General Overseer Carl Q. Lee

church was functioning without a facility due to the tragic fire of the church College Building and Auditorium. By the congregation uniting together under his leadership, once again the Christian Catholic Church rebuilt to the glory of God. Under his capable supervision the church not only continued to function under these difficulties, but was able to maintain its program worldwide.

In the past history of this church each transition of leadership was necessitated by sickness, death, or emergency. How we praise God for the preparation that has been made for more normal transition at this time. When our church constitution was established in 1966, Overseer Lee began his first five year term. However, at that time he had already served as General Overseer for seven years. In 1971, he was duly elected to the office of General Overseer for the second five year

term, being a confirmation and continuation of a long and well established ministry.

If there is one verse from the Word of God which stands out when thinking of the ministry of Overseer Lee, it is the verse written by the Apostle Paul in I Thessalonians 5:18. "In everything give thanks for this is the will of God in Christ Jesus concerning you." As a young boy Overseer Lee was faced with the death of his mother. In the years that were ahead of him this verse brought particular strength and help. It is not always easy to give thanks when difficulties are overwhelming. As a young boy this verse became real to him and he was able to give thanks to his God. Later as he matured, and still later as he served in the ministry of the church, this verse became a beacon for his life. He has gone through

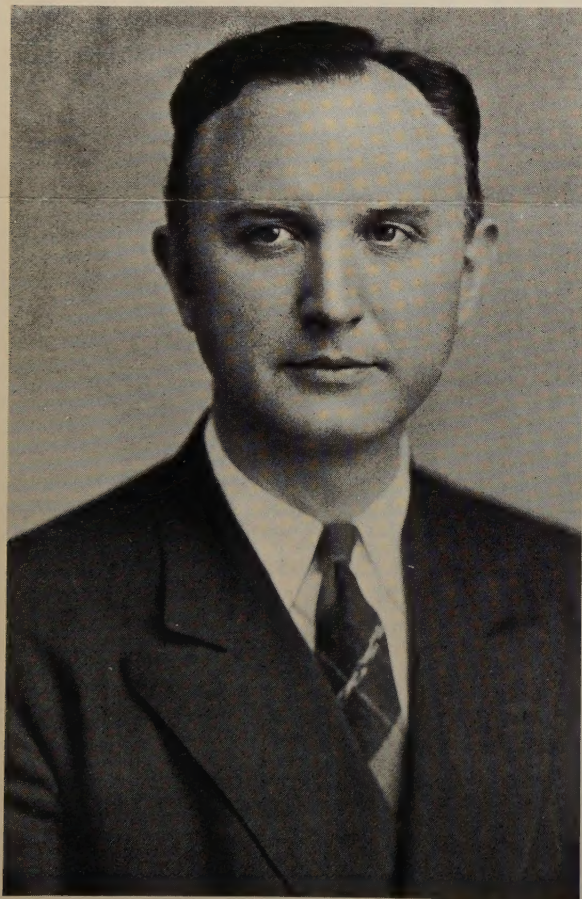
tragedy and crisis and yet has been able to see God's guidance and strength through it all. "In everything give thanks for this is the will of God in Christ Jesus concerning you." This verse has been a guiding principle not only in his life personally but also in his leadership in the Christian Catholic Church. May God help us to follow this admonition of the Word of God and to rejoice in God's provision for his work through men like Overseer Lee.

Throughout these past seventeen years we rejoice in God's guidance and strength and blessing upon our leader Overseer Carl Q. Lee. Through his insight and vision the church developed its constitution as we know it today. It was Overseer Lee's desire along with the other pastoral leaders of the church that the philosophy of the pastor serving as the

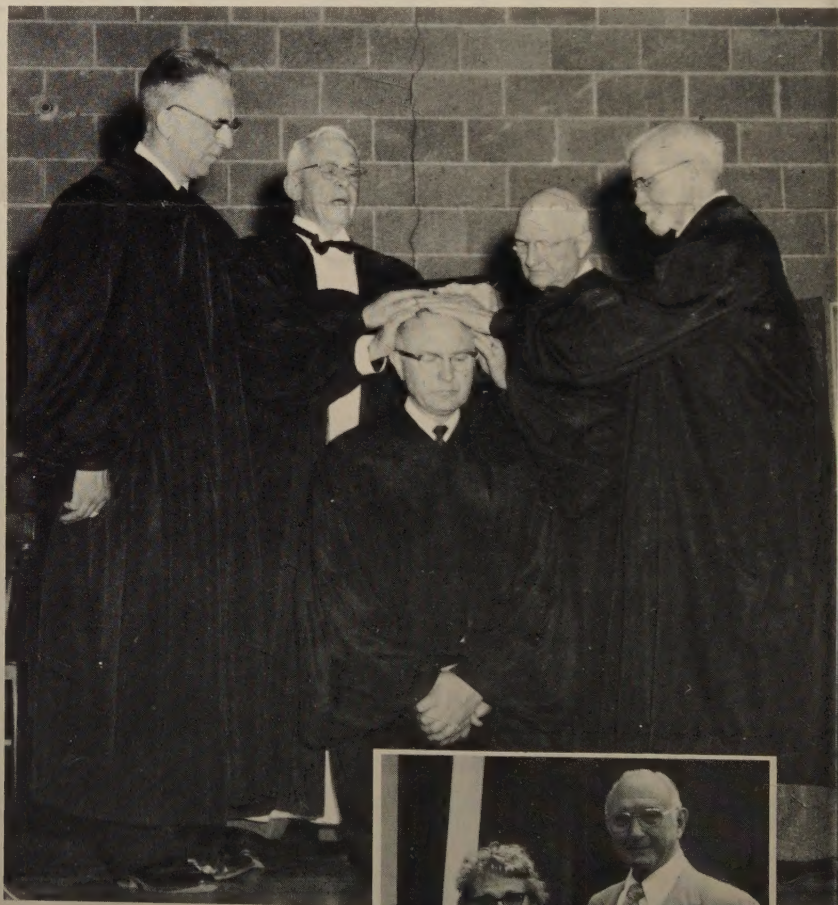
shepherd of the fellowship be maintained. Looking ahead, Overseer Lee was able to see some of the basic needs that would be confronting the church when his ministry would be completed.

The process that our constitution requires has now been functioning. On May 17th, 1976, the General Council of the Christian Catholic Church met. This writer was elected as the fifth General Overseer and will be officially installed on October 3rd, 1976, during the church's seventy-sixth annual convocation.

We anticipate the cooperation and loyalty of the entire fellowship of the Christian Catholic Church to continue as it has these past seventeen years under the leadership of Carl Q. Lee, who has given "a lifetime of service!"



Appointed an Overseer, July 1943



*Installed as General Overseer,
April 1959
Hands laid on by Overseers
Taylor, Mintern, Harwood, Darms*



Gertrude & Carl in Australia, March 1975

Carl Q. Lee was born in Minot, North Dakota on January 19, 1907, to Charles Lee and Emma Qualley Lee.

Following the death of his mother, on November 11, 1918, he moved to northern Minnesota where he lived for two years. In the late summer of 1920, he was sent to the City of Zion to live with his uncle and aunt, Deacon and Mrs. A. O. Lee, and to attend Zion Preparatory College.

Graduating in 1924, he returned to Minot, North Dakota for three years, part of which time he attended the Minot State Teachers' College.

In 1927 he returned to Zion and in 1930 entered the ministry of the Christian Catholic Church, being ordained an Evangelist by the late Wilbur Glenn Voliva. He attended Zion College, graduating in 1932 with a Bachelor of Arts degree. In this same year, he was married to Gertrude Kuechler, to which union were born two children — Judith Carolyn Lee (Mrs. Donn T. Burrows) and Carl Q. Lee, Jr.

On July 16, 1933, General Overseer Voliva ordained him to the Eldership. Seven years later, in July 1940, at the time that Michael J. Mintern was named First Assistant to the General Overseer, Elder Lee was named Second Assistant.

Upon the death of General Overseer Voliva, in October, 1942, Michael J. Mintern became head of the Christian Catholic Church. This same year Elder Lee entered Bethany Biblical Seminary, Chicago, graduating in 1945 with a Bachelor of Divinity degree.

On July 18, 1943 General Overseer Michael J. Mintern appointed Elder Lee an Overseer and designated him the Assistant General Overseer. During the seventeen years of Michael J. Mintern's leadership, Overseer Lee worked very closely with him.

On April 26, 1959, he succeeded Overseer Mintern as General Overseer of the Christian Catholic Church. He continued as General Overseer and principal member of the Administrative Council under the Constitution of the Christian Catholic Church, which was adopted in 1966, and was reelected to that office by the General Council in 1971. He will reach retirement age at his next birthday, and his term as General Overseer will terminate at the conclusion of the Annual Convocation, October 3, 1976, when his successor, Overseer Roger W. Ottersen, will be installed.

The Way

Carl Q. Lee

In this Bicentennial Year we celebrate the 200th anniversary of the founding of this nation. In terms of history, 200 years is a very brief time. Rome stood for 1,000 years, and there are other empires that stood for extended lengths of time, far exceeding the rather meager 200 years that our nation has existed. And yet, those who, under God, established this nation founded

something radically different and new in terms of government, of procedures, and of a way of life. The expression, "the American Way of Life," has been used rather frequently, and perhaps has become almost threadbare. But there are certain principles that have been brought to us through the American Way of Life which find their rootage in the Hebrew-Christian tradition, and it

is well that we give special attention to some of them.

God knows, and we should know, that down through the 200 years of existence of this nation we have violated and wrongly used the basic principles that have made this nation great and that were born out of the background and rootage of the Hebrew-Christian tradition. Out of strife, out of bloodshed, out of war — revolution, if you will — this nation was born. And it brought into existence, through the enactment of various laws, our Constitution and our Bill of Rights, certain principles that have been very precious to this people. I am afraid, however, that even in the short period of time that we have lived as a nation, some of these principles have been forgotten. There are radical voices raised that would change them. There are powerful forces outside of our nation that would destroy them, and I pray God that some way, somehow, through this Bicentennial Year there shall come to this people, not only to our Church, but to this nation at large a renewed understanding of what God has done for us, of what God has given us, and that we will rededicate and recommit ourselves to that which He gave to us when He founded this nation through the medium of the men who established these laws, the Bill of Rights, these principles that have made this nation great.

The American Way

The American Way of Life embodies certain truths. First, it has been affirmed in the Declaration of Independence that all men are created equal. We know that all men are not equal in terms of capacity, in terms of talent, in terms of ability, but in terms of their rights before their fellow men it was affirmed by this nation in its founding, that all men are created equal before God. There is a great slogan that adorns the portals of the Supreme Court of this nation — Equal Justice Under the Law. This is one of the principles that was affirmed when this nation was established. God forgive us; it is one of the principles that we have not followed honestly nor fully down through the 200 years of our existence. Pray God there will be renewed within our hearts and minds a deeper and

fuller understanding of what it means to extend equal justice to all, under the law. All men are created equal. Regardless of the color of their skin, regardless of what their pursuits or ideas may be, in the view of the government of this nation, in view of the American Way of Life, all men are equal before God and have equal rights and equal justice before the law.

Another principle that this nation has affirmed is the right to hold property, the right to possess things, to own land and other things that are rightfully and properly obtained. It is also affirmed by this American Way of Life that we have the right to rightfully and gainfully use these things that we call property. This is a principle that is being attacked today and would be destroyed if certain powers in this world would have their way. But, I firmly believe it is ordained of God through his Word that men have the right to hold property, and the right of gainful and rightful use of that property — for the honor and glory of God first of all, and for the well being of family and mankind in general.

The American Way of Life has also established something else — something that is unique in human history in terms of the law. It has established a form of jurisprudence that gives to every person the right of a free trial and judgment by his peers, and he is not to be adjudged guilty until he is proven so by due process of law. Do you realize, beloved, that this is unique in the history of jurisprudence? It is unique to this nation. I am afraid however, sadly enough, that through the activity of the media that we have — although freedom of the press is something which we should cherish deeply and profoundly — too often through the freedom that the press has been given, many people have been tried long before their cases have entered the courts, and they have been adjudged guilty, or innocent, long before the evidence has been presented to their peers in a court of justice. For this, we should be repentant, and for this, there should be action taken to effect corrections so that the fundamental and basic principle of American jurisprudence shall once again shine with a pure light: that a man is innocent until proven guilty by the

evidence that can be presented to a court and to a jury of his peers. This is the American Way of Life.

But, I want to talk to you about something else. We cherish the American Way of Life. It is most precious to us, and I hope and pray that we will have the grace to pray that it will be preserved in purity — that it will be preserved in terms of its basic and fundamental intention that was part and parcel of the founding of this nation 200 years ago. But, I want to talk to you about something that I call, The Way. Rather than the American Way of Life, or any other Way of Life that we give some special name to, I want to talk to you about THE WAY.

I know those words will conjure up into your mind certain passages of Scripture. You will hear the pragmatic Thomas saying to Jesus on that last night that they communed together in the Upper Room — “Lord, we know not whither Thou goest, and how can we know the way?” And then, we hear the words of Jesus that in themselves present a mystery. He said, “I am the way, the truth, and the life.” Now, just what is meant by these words — Jesus saying, “I am the way?” We also have heard in Scripture the words, “there is a way that seemeth right to a man, but it is the way of death.” You have heard the Scripture read to you just a moment ago about the “broad way” that so many follow but that leads to destruction, and you have heard of the “straight gate and narrow way” that leads to life everlasting. Some way, somehow, in the compass of this sermon, through the weakness that we call preaching, I hope I can bring to you something that will help you understand the way a little more deeply, a little more completely.

Jesus, The Way

Jesus, who came to this earth through the medium of human birth, who came to take upon Himself all of the frailties of man in terms of his flesh and blood and bones, was indeed Very God. But, He was also man, truly man. We recognize He was God quite easily. We recognize Him as God in the performance of the mighty miracles that He wrought. We recognize Him as God, when He said to the waves of Galilee, “Peace be still” and

they were quiet and calm. We so easily recognize Him as God when He touches blind eyes and makes them see, when He touches the leper’s skin and it becomes as the flesh of a little child. Yes, we recognize Him as God so easily. But I want you to recognize Him as something else — as a human being, a human being just exactly like you are human. I want you to recognize Him as one who was flesh and blood and bones, who was tempted and tried in all points as we are, yet without sin. What temptation have you been confronted with? You know in your own hearts what those temptations are. I know in my own heart the temptations that have swept through me at times. Temptation has touched every mortal human being. And when we cry out to God for mercy, as we are faced with temptations or after having fallen, “God be merciful to me, a sinner, God forgive me, God help me,” we are not talking to a God who knows about these temptations because He is omniscient God, but because He has been there Himself. He has been tempted and tried in all points as you are, as I have been, and as every mortal being has been tried and tempted, for God was manifested in the flesh. This is our God, the Maker of the heavens and the earth and all that in them is, that is Very God. What a wonderful, indescribably beautiful world He made. We find it difficult to comprehend Him. In fact, we cannot comprehend Him. If we could comprehend Him, He would be no bigger than our minds, and that would make a pretty small God. But He is a personal God, and therefore He has brought Himself into personal contact and personal relationship with you and me, through His becoming flesh, through the Virgin Birth. Jesus of Nazareth was God manifested in the flesh. Now can we bring these things together, into something called, THE WAY?

As we study the human life of Jesus of Nazareth, we are brought into direct confrontation with a way in which we should live, a way which we should follow. Jesus said, “I am the way.” What do we find as we look at this man, Jesus? He was flesh and blood and bones as we: When He cut his hands as He wielded the axe as a carpenter, He bled and He hurt, just like you and

I bleed and hurt. When walking the rough byways and stony pathways of the land where He was born — The Holy Land, as we call it — and stubbed His toe, it hurt, just like it hurts when we do it. There came times when He was weary, weary in bones and weary in flesh, just as we become weary and tired. We read of Jesus being weary by the wayside. He sat by a well, near the village of Sychar. The disciples had gone into the village to purchase food. A woman came to the well alone. That in itself is strange, because the watering places in those little villages were the gathering points where women came to gossip, to talk, and to tell of the things that happened to them that day — to speak of the things they hoped for tomorrow. It was a gathering point. But this woman came alone. Why? Because she was under the condemnation of her sisters. Her life was a life of sin. And there, at that well, she encountered the weary, the bone weary, Jesus, who spoke to her about The Way. He pointed out that God was not to be identified with a mountain nearby, nor with a temple in a city far away, but that God was a Spirit. God is a Spirit who is here, ever present, everywhere present, not only present with us, but encompassing the whole universe. This is the God we are to worship — to worship in spirit and in truth. This is what Jesus talked about that weary day to the woman at the well of Sychar.

Following The Way

And so, perhaps we ask, how can we then enter this way? How can we indeed walk this way? How can this way become a part of us? This brings us to that vital and dynamic thing which we call personal experience. I can tell you all I know about Jesus. I can tell you of His good deeds, of His compassion, of His concern. I can tell you of the dynamic forgiveness that redeems to the uttermost, of the self-sacrificial Love that reaches out to touch every mortal being, not only those that He came into direct contact with, but to all the world. But there comes that point in time, that place, where all that has been said before, all the seed that has been sown must come to fruition within your own being, and by faith, you must come to the place where you accept this Jesus of Nazareth,

who was God manifested in the flesh, who has been tempted and tried in all points as we are, who has walked every stony pathway that we walk, even through the portals of death itself. Pray God that somehow, somehow, those who are confronted even now with death can come to a fuller, deeper, realization that the Christ to whom they have prayed, the God that they worship, has gone through that doorway ahead of them. They will not walk that lonely path alone. This is what we are called upon to accept by faith.

One of the things that comes out of the dynamic of this whole milieu of what God has done for us through Jesus of Nazareth, is the outstanding consideration, the outstanding fact, that God, for Christ's sake, has forgiven us. This is the thing that brings us back into relationship with God. This is the thing that sets our feet upon "The Way". When we come to the realization of God's grace and, moved upon by the mysterious working and power of the Holy Spirit, we are given the gift of faith to say, "I believe," then, indeed, our faith will take hold. Then, indeed, our feet will be set upon the way. Then, indeed, THE WAY will become a part of our very life. We can talk about any other way we want to, including the American Way of Life, but it will be meaningless, and fruitless, and distorted by our selfishness and sin until our hearts are open to THE WAY, to the One who said, "I am the way, the truth, and the life." At that time we will indeed find our footsteps upon that narrow way that leads to Life Eternal.

I want to briefly touch on that before bringing this sermon to a close. I know as we have talked about the broad way, as we have talked about the narrow way, perhaps the emphasis that revolved in our mind has been the eternal consequence of travelling the broad way, or travelling the narrow way. Beloved, I believe firmly that there is a depth of meaning there for the here and now that is just as vital and just as important as the considerations that we give to these statements regarding the hereafter. The straight and narrow way, the way which is demonstrated to us by Jesus of Nazareth so completely, is the way of compassion, the

way of self-sacrificial concern, the way of forgiveness, and the way of Love. God help us Americans in the English use of the word, "love." It is used so radically wrong so many times and in so many ways that its meaning is distorted almost beyond comprehension. But love that speaks of compassion, concern and forgiveness, of the self-sacrificial outreach to our brother, to our neighbor, to the stranger within our gates is what we are talking about when we speak of the Love which God has for us, and which we must have for Him. Once these concepts take root within our hearts, begin to grow and to bear fruit, once we find that our concern for somebody else is greater than our concern for ourselves, we will indeed find our feet in the straight and narrow way. But as long as we are selfishly concerned, even though we may proclaim Jesus Christ as Saviour and Lord, we can be walking on that broad way. Can you hear the voice of our Lord saying to those who stand before Him, "Yes, often you have said, Lord, Lord, but I know you not." What a tragic thing to encounter. So it is here and now, beloved, that we must put our feet upon THE WAY. It is here and now that by our commitment to Jesus Christ as Saviour and Lord, and by making that commitment a dynamic way of life, that will put our feet upon the straight and narrow way. Then, indeed, there will be an effective working out of God's Will.

How simple the commands are that come to us out of the Word of God. I am not a Rabbi — no. The God of the Old Testament is a God, in whom I believe however, with all my heart and mind and soul, and so I can say to my Jewish brethren, "Hear, O Israel, the Lord your God is one Lord, and thou shalt love Him with all your mind and soul and heart and strength and you shall write His laws in phylacteries for your foreheads and arms and upon the fleshly tables of your hearts. Hear, O, Israel, the Lord your God is one Lord." You can hear the voice of the prophet. Would to God, every politician, and I use that word in its fullest, deepest, best sense, every statesman, every jurist, every person who has a position of power, either by election or by appointment, would open his ears and his heart to the

voice of that prophet who said, "What doth the Lord require of thee? Thousands of rams to sacrifice? Ten thousand rivers of oil to offer libations? No. What doth the Lord require of thee, but to do justly, and to love mercy, and to

walk humbly with thy God?" (Micah 6:8) So spake the God of the Old Testament. And then, we hear the gentle words of Jesus, God manifested in the flesh, "A new commandment I give unto you — a new commandment — that ye love one

another; as I have loved you . . . By this, shall all men know that ye are my disciples." (John 13:34-35)

This, beloved, is THE WAY.

This God Is Our God Forever and Ever

Carl Q. Lee

No single sermon can in any measure encompass all there is to know about God. This is an impossibility because the search for God and considerations concerning Him have engaged the minds and thoughts of men since creation, and they are still searching, they are still seeking, and they are still finding.

Man Seeking For God

There are two ways in which men seek for God. One is by looking within their own minds and hearts, and in the world about them. Unfortunately as they make such a search, they discover or manufacture a god which is a distorted reflection of their own selves. In the garden of Eden when man decided to go his own way, as against the way that God had indicated to him, to exercise his own will rather than to follow God's will, he did so for one purpose: to become as God, knowing good and evil. Man's selfishness and his effort to become as God is the base of all sin. Out of it arises all of the evil intents of the heart, all of the pride, the fear, the immorality, all of those heinous things that break relationships with human beings, and above all break relationships with the one true and living God.

There is another way we can seek for God. We can come to that measure of understanding which is good, right, helpful, and redemptive, through the Holy Scripture, under the guidance and leading of the Holy Spirit.

We have many evidences in the world today of men's search for God and of how they have been led astray. Some of the strange religions that confront us in many areas have grown naturally as the trees on the hillside. Others have resulted from the vision and effort of individual founders. But as you look across the pages of religious history

from ancient times to the present, you will find that these strange presentations of what some people assume God to be like are invariably and inevitably distorted views, distorted visions of themselves. It is man's effort to become as God.

God, the Creator

However, when we look to the Scriptures we find something entirely different, and it is here that we will come to our best understanding of God. As we search the Scriptures and ask for the leading and guidance of the Holy Spirit, we find first of all that our God is a creative God. The very first verse in Genesis reads, "In the beginning God created the heavens and the earth". Then there follows those verses that tell us about the restoration of the earth, the creation of man, concluding with these words, "And God looked upon that which He had done and He saw that it was good, that it was indeed very good."

In connection with the truth that God is the Creator, let it be understood that the procedures by which He created the heavens and the earth and all that in them is, including man, is of secondary importance. That which is of primary importance is that God did it. Men have made a mistake in giving primary consideration to the process involved, and the result has been a conflict that has not been resolved even to this day. The primary thing is that God did it. In the beginning God created the heavens and the earth, and when it was completed, He said that it was good, indeed, very good. Then something happened: Man rebelled against God and began to exercise his own will rather than following God's will. The result was then that man came into a relationship with God as the Law Giver.

God, the Law Giver and Judge

There are two sets of laws: natural and spiritual. Those spiritual laws by which God insisted that man would have to live if he were to be in relationship with Him are epitomized in the Ten Commandments. They are found in the twentieth chapter of Exodus, and they spell out the relationship between God and man and between man and his neighbor. When Moses presented the laws to the people, they said, "You can tell God, 'This we will do.'" A noble assertion, a great promise, but one which Israel could not keep, and did not keep. They rebelled against God and failed to keep the law. They found that within themselves, within their unchaste hearts, they were unable to keep the law. They followed their own revellings, and there are penalties for the broken law. The wages of sin is death. "The day thou eatest thereof" said the Lord God in the Garden of Eden to Adam and Eve, "dying thou shalt surely die".

Concomitant to the natural and spiritual laws that God has instituted by which man should live in relationship with Him, in relationship one with another, and in relationship with the world which He created, is the fact that God is a judgmental God, because when there are laws there must be judgments when those laws are violated. Within the framework of the legal system of which we are a part, when laws are broken, the enforcement agencies act. People are arrested, taken to trial and are either convicted or adjudged innocent. Very often justice is miscarried, but in regard to the laws of God, whether spiritual or natural, there is built into those very laws the fulfilling of God's judgments. The Psalmist put it so succinctly when he said, "Evil shall slay the wicked." So, when the laws of God, whether

spiritual laws or natural laws, are violated, they take their toll and man dies. And because man is an inveterate, inevitable sinner, it is appointed unto all of us once to die.

But this is not the end of the revelation of God and His Word. God spoke through the prophets, and down through the pages of the Old Testament there comes to us glimpse after glimpse, and only glimpses really, of God as He really is in terms of His relationship to His creation. We hear the Psalmist repeatedly say, "The love of God endureth forever. The mercy of the Lord endureth forever. As a father pitieth his children, so the Lord pitieth them that fear Him. He will not always chide, neither will He keep His anger forever." And so we see through the Old Testament glimpses, which give to us a growing understanding of this creative God, this judgmental God, the God of law. And then there comes the time when He truly and fully reveals Himself to us in the person of Jesus of Nazareth.

God, the Redeemer

As we study God's Word, His revelation of Himself to us, we are so prone to pick up one little vignette about God, and then feel that we have the whole package wrapped up and neatly tied. But we should not do this. We must consider the whole revelation of God from the time that He created this universe until He revealed Himself to us in Jesus of Nazareth.

Here we find not only a God of creation, not only a God of law, not only a God of judgment. Here in Jesus, the Christ, we find Him to be a redeeming God, the God of redemption. This is the most important aspect of God. Yes, God is Creator. That's baffling, and important beyond our understanding. He is a God of law. This universe functions according to law, and this is vitally important. God is a God of judgment. That's something that we should remember and understand, that the judgments of God are included within the law itself, that the violated law brings its judgment. But, suddenly, when the revelation of God comes to us in Jesus of Nazareth, we find indeed that He is a God of love, a God of redemption, a God of for-

givenness, a God that reaches out to restore, to heal, to bless, to lift up out of the morass of sin, and to bring us back into relationship with Himself.

In the prologue of the gospel according to John, we find the words, "The Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father." This is the God of creation, the God of law, the God of judgment, who was suddenly in our midst, clothed in flesh and blood and bones. This is a God that we can understand, that we can reach out and touch. And we find Him to be the God of love.

God's Fullness Revealed in Christ

As we consider further, we find that not only the God of redemption was revealed incarnate in Jesus of Nazareth, who was Jesus, the Christ, but that this one is indeed the fullness of God Himself. In the first chapter of Colossians we find what Paul has to say about the preeminence of Jesus, the Christ. "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the first-born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead: that in all things he might have the preeminence, for it pleased the Father that in him should all fullness dwell." (12-19)

There it is spelled out for us: God in the person of Jesus of Nazareth. Do you remember Jesus in the upper room, that last night before He was crucified, the night in which He was betrayed? He had delivered to the disciples the Holy Communion, the Lord's Supper, the broken bread that spoke of His Body, the juice of the grape

that spoke of His shed Blood, His life given for our life. When He told them that He was going away, Thomas said, "Where art Thou going?" Jesus said, "I am the Way, the Truth, and the Life." Then Philip said, "Show us the Father and it sufficeth us." Then Jesus plainly told them, "Have I been so long time with you and yet hast thou not known me, Philip? He that hath seen Me hath seen the Father. The Father and I are one." (John 14)

Paul reemphasizes this in the first chapter of Colossians. So, if we would know God the Creator, the God of law, the God of judgment, we must come to know Jesus of Nazareth, who is Jesus the Christ, who is the God of redemption, totally, completely, and absolutely. The redemptive power that is evidenced to us in the finished work of Jesus Christ, the evidence of God's love vouchsafed to us in forgiveness, is the redeeming power that will redeem to the utmost. And we find that indeed this God is our God forever and ever.

The Eternal God

In the first four verses of the twenty-first chapter of Revelation, we read of the new heaven and the new earth wherein dwelleth righteousness. We find that it is a place where God will dwell with men and they will dwell with Him. Then we find those words that bring comfort to our hearts, "God shall wipe away all tears from their eyes, and there shall be no more pain, nor death, nor suffering, nor tears, for all these former things shall be passed away." Then, as we turn to the twenty-second chapter of Revelation, we find in the thirteenth verse, "I am Alpha and Omega, the beginning and the end."

As we listen to those words, there rings in our hearts also, the words of Deuteronomy that "the Eternal God is our refuge and underneath are the everlasting arms." Indeed, beloved, this God is our God forever and ever. Creator, Law-giver, Judge, Redeemer — Redeemer in the ultimate, in the total, because that which came from the hand of God will not be relinquished. We are God's. Whether you believe it or not, you are God's!

In your heart consider this: to whom do you truly belong? Are

you owned by yourself? Are you satisfied with that ownership? Are you satisfied with what self demands of you, of what self leads you to do? Are you satisfied with your efforts to become as God? Or do you see the distorted image that you are creating? If you do, then turn your eyes upon Jesus. Yes, look full in His wonderful face, and the things of earth will grow strangely dim in the light of His Glory and Grace, because there you will find the God of creation, the God of law, the God of judgment, yes, but above all the God of Love — the God who redeems and who redeems to the utmost, and this God is our God, forever and ever. Amen.

IN LOVING MEMORY

LOIS MARY MERTON (1903-1976)

We offer our sincere Christian love and sympathy to Elder Arthur Merton in England, in the loss of his wife, Lois Mary Merton, who went to be with her Lord on Saturday, May 29, 1976. Mrs. Merton faithfully served with her husband in his ministry there. We rejoice that Elder and Mrs. Merton were able to be with us in Zion last year for the Convocation meetings.

THE SEVENTY-SIXTH ANNUAL CONVOCATION OF THE CHRISTIAN CATHOLIC CHURCH

DOWIE MEMORIAL DRIVE, ZION, ILLINOIS

SUNDAY, SEPTEMBER 26 — SUNDAY, OCTOBER 3, 1976

Weekday Services: 9:30 AM and 7:00 PM

Theme: **"GO FORWARD, O ZION"**

Fellowship Supper — Annual Business Meeting — Annual Session

Saturday Evening, October 2, 6:30